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VOL. III.

MARCH, 1852.

No. III.

An Important Document:—Rome's Teachings.

We have seldom read a more remarkable article than one which has lately appeared in the *Shepherd of the Valley*, a Roman Catholic newspaper published in St. Louis. We shall give it entire, but in doing so shall place it before our readers in short paragraphs, and accompany them with some remarks. The document commences thus:

"The only safety for this country lies in the spread of the Catholic religion. There is a spirit among us, which unless soon checked will make us the most terrible enemies of civilization and of Christianity that the world has ever seen."

Is it possible that we Protestants have been all wrong in our fears that Romanism, if it should prevail, would ruin our country? And is it really true that nothing but the Roman Catholic religion can save our civilization and preserve our admirable political institutions? What has the Roman Catholic Religion done for civilization—we mean of the masses—in *any* country where it has had the ascendancy? Let Spain, and Italy, and France, and Ireland, and Mexico, and Central America, and South America, and Hayti, and Cuba, answer that question, and prove their superiority to England, Scotland, Holland, the Protestant portions of Germany and Switzerland, the Scandinavian countries, and the United States. But let us read further and see what the writer is driving at.

"We welcome unsuccessful people against foreign governments, with shouts of approbation, and are prepared, when the time shall come, to *follow them with the torch and knife to kindle the flames of rebellion and civil war* in peaceful lands, and to join in any expedition which has for its end the destruction of governments formed upon models dissimilar to our own. Rebels, or the party at war with their rulers, are sure of the sympathy of the press from one end of the country to the other, and the sympathy of the press means the sympathy of the people; for a press which gives utterance to unpopular sentiments claims its freedom, or dares to assert its right to tell the truth, when the truth is not palatable to the *mob*, is a thing which does not and cannot exist in the country until the citizens have learned to love liberty more, and talk about it less."

Ah! he is alarmed at the coming of Kossuth and his companions in exile

to this land—driven from Hungary, though not all Protestants—by that very religious and good and paternal government of the House of Hapsburg, the most thoroughly Roman Catholic rulers of the almost thoroughly Roman Catholic empire of Austria. He does not approve of the sympathy which has been shown these unfortunate but noble people. He is opposed to “intervention.” But when he speaks of the people of this country being opposed to all forms of government which do not coincide with our own, he displays lamentable ignorance, to say the least of it. What we want to see is civil and religious liberty prevailing in all countries, whether under a republican or monarchical form of government. And what has the man been doing, that he denounces the Press for its want of courage and independence? Does he not know that there are hundreds of papers in this country, Protestant papers too, which oppose, as much as he can, Kossuth’s doctrines, or rather what he demands of this nation? We think that if the present sympathy of this nation was directed to Ireland and its papal population, and against Protestant England, the case would wear a very different aspect in the eyes of this writer. But let us advance.

“The radical tendency, which has taken such universal and firm hold upon the American people, is without doubt *hurrying us to the pit*. Radicalism is simply Protestantism, pushed to its last consequence—Protestantism as it really is—not a religion, not a positive system or collection of systems, but the *incarnate demon of rebellion* against all authority and law. One can neither be a Christian without loving his country, nor love his country wisely and well, without being a Christian, (*i. e. a Catholic.*)”

Radicalism is *hurrying us on to the pit*, and this radicalism is *Protestantism!* So then, Protestantism is not *declining* but *advancing*, notwithstanding all that Archbishop Hughes has said and written. And Protestantism is not a “positive system” or “collection of systems,” (he has read no Protestant Confession of Faith or Catechism,) but the “incarnation of rebellion against all authority and law.” How dreadful must be the anarchy which reigns in all Protestant lands! In the estimation of this writer, to cast off the authority of Rome is to become “*the incarnate demon of rebellion*,” however one may substitute the Bible for Tradition, and the authority of God for that of the Pope. We have no objection to the first part of the last sentence, but are far from believing the latter.

“Rebellion is a sin, and the rebel is not a hero who deserves a triumph, but an enemy to God and man, whose true reward is the halter. Other forms (of government) may be, and actually are legitimate, and suitable in other lands, and deserve, and have a right to demand obedience, and cannot be disobeyed without disobedience to Him who instituted government, and by whom kings rule and lawgivers decree justice.”

The writer evidently differs from his Grace, our Archbishop of New-

York; for he thought well of the Irish Rebellion of 1849, and gave \$500 to encourage it. We know of no one in this land—certainly no Protestant—who holds that there can be no lawful government which is not republican:

"In this country the Devil speaks out like an honest Devil. He takes up his old cry of rebellion; he persuades men that none but tyrants would demand obedience and submission. And in very many cases the Devil is right. The Devil was the first Protestant. There is no power which does not come from God, and he who refuses obedience to his lawful superiors, refuses obedience to Him who placed them in authority, and by such resistance purchases damnation to himself."

It is certainly true that the devil does speak out in this country, like an honest devil, as the document under notice demonstrates. It is certainly true that Protestants, of all Christians, have been and are still, difficult subjects for tyrants, for they are greatly given, in such cases, to question their right, and to *rebel*. But this writer gives to Protestantism a great antiquity and a remarkable origin, when he says the devil was the first Protestant! Ah, it is clear that rebellion against the authority of Rome is a dreadful thing. We next have a long paragraph.

"The Church commands us indeed to obey, but she commands us to obey God; if we obey man it must be for the LORD's sake. The civil power has its limits; it may overstep them, for it is *not infallible, like the Church*; when it does so, obedience at once ceases to be a duty. The question of the justice or injustice of a civil enactment, is one, however, which the individual is not competent to decide; the fact of the necessity of a tribunal capable of determining a point like this, is presumptive evidence in favor of the claims of the Church; and the fact that the *Church is such a tribunal*, is a sufficient answer to all those who declaim against her as an enemy of the rights of man. Civil liberty cannot exist without the Church. Where she is not recognized, anarchy or despotism must of necessity prevail. Grant that no tribunal exists capable of pronouncing when the State transcends its powers; when man is freed from the obligation of obedience, and when it becomes sinful to obey, and you either establish despotism by asserting that every state enactment must of necessity be obeyed, or destroy government altogether, and introduce universal disorder, by applying to practical life that most *absurd of all doctrines, the doctrine of the right of private judgment*! Recent events in our own country have afforded an excellent illustration of this difficulty. At the time of the passage of the Fugitive Slave Law, it was believed, or asserted, by a large portion of our fellow-citizens, that the new enactment was one which it was sinful to obey. To these men there was simply a choice of two evils; rebellion or sinful obedience. They either rebelled against it, therefore, or obeyed it contrary to the dictates of conscience; in either case they act as bad citizens. The disloyal portion of the community organized a fanatical and dangerous faction, which may yet succeed in its deadly designs upon the State, and the loyal Protestants who defended the law, did so on principles which, if pushed to their legitimate consequences, would lead to the rendering of supreme homage to the civil authority, in other words, to pure, unmitigating despotism."

We find some very precious instruction here, doctrine that is worthy of Hildebrand, and very cautiously expressed. The Civil Power is not *infallible like the Church*, and therefore it needs some guide, and who so fit for this office as the *Infallible Church*? Very well, very well; we must come, then, to the supremacy of the Church even in civil and political matters? This is showing the *cloven foot* nicely. And there is that dreadful doctrine of the *right of private judgment*, which is so *absurd*, and not to be applied in practical life! Wonderful! We should like to know how this writer gets along in the ordinary business of life without the application of this principle—the right of private judgment. As to the Fugitive Slave Law, we should like to know whether Rome (the Infallible Church) has pronounced upon it, and so freed men's conscience from the dilemma set forth in the latter part of the paragraph. But we must march on.

"If we reject the Church, we must either assert the supremacy of the State, which is civil despotism, or to get rid of despotism, we must assert the supremacy of the individual, which is anarchy at once. Despotism and license are the miserable alternatives offered to those who refuse to recognise in the Church a divine institution. Liberty and authority are not reconcilable on Protestant principles. It is false to say that she (the Church) prefers the liberty cap to the crown, or would substitute the liberty-pole for the sceptre. She never puts into her children's mouths those insane watch-words, Liberty, Fraternity, Equality, which, as used among us now, are more fit for the demons of Hell than for men who profess to hope for salvation!"

Ah, here we have it again! The spirit of Gregory VII. If we reject the Church, (Roman Catholic Church of course,) and assert the supremacy of the State, we fall into civil despotism! But if we hold to the supremacy of the Church, to what sort of despotism are we exposed? Let the whole papal world answer that question. Liberty and authority are not reconcilable on Protestant principles! And what does Rome give men? *Authority*—but not *liberty*! We agree however, that it is false to say that the Church (of Rome) prefers the liberty cap to the crown. She has ever preferred the crown. She does not like liberty—never has done so—and what is more, it is likely she never will do so. She has great abhorrence of Republicanism. That is true enough. Yet some of her priests in France did shout for a while in 1848, in favor of *Liberty, Equality, and Fraternity*—but no longer than they could help. The writer goes on to say:

"The Church, it is true does not admit the doctrine, universally received in this country, that Republicanism is the only legitimate form of civil government; that freedom is impossible where this form is not established. She does not clasp to her bosom those who call error progress; she is no advocate of the tyranny of majorities; nor are we at all sure that she would sanction the popular theory, that the best government is that which governs least. She does not profess to recognize the United States of America as the Censor of Nations, nor does she, we believe, in any

way, intimate a preference for a Republic over other forms of government, considered in themselves."

Certainly Rome does *not* admit that Republicanism is the only legitimate form of civil government, so far from it that she (we mean the Hierarchy at Rome) would not recognize Republicanism as a legitimate form of government at all. Rome does not like the tyranny of a majority; on the contrary, the tyranny of a small minority quite satisfies her, for it is such as she can more easily gain possession of and wield. She loves too, to govern "much," not a "little," to say nothing of "least." And if this writer's views, or rather those of the "Church" (of Rome) should ever gain ascendancy in this happy land of ours, we should give but little for our Republic and its glorious constitution and laws.

This wonderful article closes with these words:

"Let Catholics look to it; there is a spirit abroad, an evil spirit, with which no Christian can safely deal. The Catholic has no mission to propagate democracy. It is not the Gospel, and he who thinks that the temporal or eternal welfare of man depends upon its spread, had better give to his catechism some of that time which he has hitherto devoted to his daily paper."

This advice should be duly pondered by our Roman Catholic fellow-citizens, and, we will add, by Protestants too, who ought to begin to open their eyes to what would be the consequences of the triumph of the Roman Catholic Church in this happy land. God forbid that such a catastrophe should ever be permitted to befall it!

The present state of Europe—Eminently Serious.

We will not attempt to disguise our fears in regard to the state and prospects of Europe. We confess that we have never felt so much solicitude for the peace of that part of the world, and the prospects of the Gospel there, as we have done within the last few weeks. There has been nothing in the political condition of Europe that has been half so alarming since 1815—if indeed since 1804—as what we now behold.

There is indeed one great difference—and that constitutes one of our best grounds of hope—between the present epoch and either of those just named. At the present, true Christianity has made a good deal of progress in all the Protestant portion of the population of the Continent, and there is a great deal doing to advance its interests in most of the papal nations. There can be no comparison instituted between the efforts which are now making to disseminate the Truth in France, in Belgium, in Germany, in Holland, in Hungary, in Russia, in the Scandinavian countries, in Switzer-

land, or even in Italy, and what was doing in 1804, or even in 1815. The number of the truly pious—of the children of God—has greatly augmented in almost all the countries of Europe. The least progress has been seen in the Austrian Empire, in Italy, and in Spain and Portugal. But even in these countries there has been some little progress—and the case of Italy, particularly of some portions of it, is decidedly encouraging.

When we think of the progress which evangelical religion has made, within the last thirty-seven years, in Europe—small as that progress has been in comparison with the population which has not yet felt its influence—we cannot but hope that God will, in answer to the prayers of His people, and from regard to their efforts to extend His kingdom, not only make even the movements of His enemies to promote ultimately, in one way or another, the advancement of that kingdom, but also that He will cause the days of convulsion, of revolution, of distress, and of blood, which are evidently drawing nigh, to be “shortened.” There are thousands of devoted and active Christians in France, Belgium, Switzerland, Germany, Holland, Italy, and other countries on the continent—to say nothing of Great Britain and Ireland—who will pray, and very earnestly too, that peace may prevail, and that through its prevalence the Gospel may be more and more extensively made known to the nations. Widely different is this state of things from that of 1789, 1804, or even 1815—although at the last named epoch the resuscitation of true religion was beginning to make some progress in a few of the countries just named.

We consider this a good ground of hope. The prayers and efforts of even a very small portion of a nation may save it from ruin. The influence of Christianity has been immense in many ways, one of which is found in the prayers of God’s people, and which, it has been beautifully said, “move the Hand that moves the world.” Another is to be seen in its reformatory and conservative action. And a third is to be found in the fact that their efforts, if earnest, to build up the kingdom of CHRIST, are a pledge and proof that the time has come to build up that kingdom, and a guarantee that He will not let that work be hindered, at least not for any great length of time, either by war or anything else.

These views certainly ought to enable us to look with some degree of confidence at the gathering storm, which is even now beginning to display its portentous clouds along the eastern horizon, and whose occasional flashes of lightning begin to be seen, and its deep-toned thunders to be heard, at ever diminishing intervals. Still the prospect cannot but excite apprehension, and even alarm at times.

The reign of a double despotism, that of the prince and of the priest, has recommenced on the Continent. The absolute princes of Europe, having recovered from the terror with which the Revolutions ’48 had struck

them, have not only taken back all the concessions they made in favor of liberty in that eventful year, but have succeeded in surrounding their thrones with a greater number of bayonets than ever. Not only so, they have succeeded in arousing the fears and gaining the support of the wealthier and higher classes, by holding up to their view the excesses of which, unfortunately, a wild Socialism and ungoverned Democracy were for a while the authors of at Paris, at Berlin, and at Vienna.

To sustain their thrones, the aid of the Roman Catholic Church, too, has been invoked, in conjunction with the bayonet. Never, since the great Reformation in the XVIth century, has the union between Rome and the despotic governments been more complete than at this moment. The *coup d'état* which Louis Napoleon has made in France, and the ratification of that act of perjury and fraud by the vote of *seven millions and a half* of Frenchmen, out of *nine millions and a half*, has secured the triumph, probably for years, to despotism on the Continent. The rule of Armed Force is now as complete in France as it is in Russia, Austria, Naples, Tuscany, and Rome. And what is the most alarming fact to the mind of a Protestant—and yet it is one which should in reality surprise no one—the priestly cohorts of a corrupt church are as much courted, and more relied on, than the military legions. In papal countries, it is the hierarchy of Rome that is looked to as one of the grand supports of despotism; in Russia it is that of the Greek Church. Even in Protestant Prussia, the government, distrusting, (and justly,) the Protestant Church, as not at all reliable in the coming struggle of tyranny and liberty, in courting the papal hierarchy, and with every prospect of success! Romanism is also courted and relied on (we are ashamed to write it) in Baden, and other Protestant countries in Germany.

And whither is all this tending? Manifestly to a tremendous conflict, in which despotism, Romanism, and other forms of a false Christianity will stand on one side, and liberty and Protestantism on the other. There is even danger that, in some countries, the struggle may almost take the character of a *religious war*, like that which desolated Germany for thirty years in the seventeenth century.

But what we most apprehend at present is, that Rome will avail herself of her ascendancy in the councils of France, and other papal countries, to demand and secure the arrest of the aggressive movements of the friends of truth. Indeed this influence is complete in Tuscany, the States of the Church, Naples and Austria. We fear that the Gospel is about to encounter great opposition in France—not perhaps, *persecution unto death*, but all those hindrances which Rome knows so well how to create in countries whose governments she is able to control. We have the most serious concern for the position in which the exertions of our Protestant brethren, to build up the kingdom of God in that great and important country, are likely to be

placed. We shall soon hear, it is to be feared, that Louis Napoleon, who is doing so much to please the Roman Catholics—giving up to them the Pantheon at Paris to be a church once more, promising a cathedral at Marseilles, etc.—will go further, and if he does not attempt to destroy Protestantism, at least he will engage to restrain the efforts of colporteurs, evangelists, and ministers, when laboring beyond the limits of the Protestant Churches established by law. *Surely it is a time for earnest prayer.*

Mission in Sweden.

The following interesting letter from our worthy missionary, Rosenius, has been recently received.

STOCKHOLM, September 16th, 1851.

Dear and Reverend Sir:—It is now nearly three months since I last wrote to you, I therefore hasten to impart to you some intelligence touching our position here. My first remark is, that the work of our LORD has gone on evenly, without any peculiar changes. As to myself and my sphere of action, I have, during the last two months, been living in the country, two Swedish miles from the capital, and in this place also have tried to kindle the holy fire among the people living around me in great spiritual darkness. Thank God, it has not been in vain; some have begun to inquire after the truth.

In Stockholm, which I have visited every week, the work of the LORD seems to be blessed with great progress. I wish I could give you some idea of the many glorious proofs of such progress in individual souls. I will relate one instance which, during the last few weeks, has filled us with joy and wonder, seeing how the Good Shepherd faithfully and powerfully seeks and saves his lost sheep. The case is not a new one in the kingdom of CHRIST, but it is always gladdening to us, to see the way in which Divine mercy works. The person alluded to is a gentleman in whom the history of the "prodigal son" has been almost exactly realized, not only in regard to his spiritual, but also to his worldly position. He is the son of a rich owner of mines in Wermland. He began early in life to waste his patrimony by luxurious and prodigal living, and when, at the death of his father, he received his "portion of goods," then "he took his journey into a far country," to the seductive capital, and here "wasted his substance with riotous living." Not only did he so live himself, but he constantly tried to make himself friends, treated them splendidly, helped them, lent and gave money to these brothers in levity, and in the course of a few years all his patrimony was gone, and he sunk into such poverty, that, at last, badly clothed and poorly

lodged, he earned his bread by copying. Two years ago a lady in Stockholm recognised the son and heir of the rich and respected father in the person of the ruined man. She showed him her compassion, and offered to help him. He got better clothes, "and went and joined himself to a citizen of that country," got a place as overseer on an estate two miles from the capital. When he felt so far restored, and now looked back on his past life, his broken fortunes, and his degradation from master to servant, he often felt deeply touched, especially by the false friendship of the world, but further it did not go. His conscience slept, his sin towards God was unknown to him, he did not come to the resolution, "I will arise and go to my father." No, he lived as wildly as before; yea, as among the swine. His dwelling and his clothes were better, but his heart unaltered. It happened one day when he was in town, and sitting in an ale-house with some of his former companions, that he uttered a slight reproach to one who had defrauded him of a large sum of money, and thereby considerably conducted to his ruin. When they came out of the house, he received a blow so severe, as an answer, that he fell to the ground. Now he awakened to deeper reflection. Struck by such an end to a friendship which had cost him a good part of his fortune, he first fell into deep despondency. "Thou hast sacrificed all thy possessions to gain friends; and he whom thou hast most saved and served, rewards thee so! what on earth is now worth seeking?" Full of such reflections, and deeply humbled, silent and thoughtful, he left town and passed a fortnight in the country in dreadful anxiety; a wild uproar of conflicting feelings filled his heart, and thoughts of suicide often tempted him. In this state he again visited his benefactress in Stockholm. Though not converted herself, she had some good books, and left the afflicted man a Swedish translation of the "Anxious Inquirer," by James. Wondering, yet anxious to see what a book could do for him, he took it and read it with growing interest; and the Lord opened his eyes, so that soon all his sorrow concentrated itself in one sentiment, "Father, I have sinned against Heaven and before Thee." In short, God and His violated law began to stand up with more importance in the views of his soul, and to "arise" became the only subject of his thoughts. He came to town, borrowed some numbers of my little paper, the *Pietisten*; and I soon began to observe, among my hearers at meetings, an unknown countenance whose aspect betrayed his former way of living. He seemed ready to devour every word; his eyes expressed lively emotions; his tears often broke forth. After a week the stranger paid me a visit. It would take too much time to impart to you all the interesting conversation I have had with this man, but the result has been that the great Shepherd of souls here gave us a glorious proof of his faithfulness and power to save the lost; a delightful evidence of the power of divine mercy in the transformation of a human heart. Geijer (such is

his name) is now a lovely Christian, humble, broken-hearted, poor in spirit, but he has found peace through faith in our SAVIOUR, and cannot sufficiently praise the wonderful and inexpressible love which has sought out a sheep so far out of the way as he has been.

His conversion has been the occasion of my coming here, and having an opportunity of preaching the word of eternal life to a flock of neglected sheep without a shepherd.

I have already mentioned my being in the country ; it is at the house of this person I have been staying during these two months. To his humble and lowly spirit it has been a subject of no little wonder and joy that he and his people now can in this way hear the word of God in this house, which formerly echoed with drunken carousals. He said the other day, "If any one had told me that I should drain this bog, I would sooner have believed it, than that I should hear the word of God thus preached in this room."

About brother Ahnfelt and his work I could have more to tell, he being a travelling preacher, but must confine myself to a mere communication of a short memorandum of his. He writes as follows :

"The first of July I went per steamboat to Linköping, whence I continued my journey the third by land to Westergöthland, where I was expected by numerous friends. I stayed a fortnight at a place visited by me last autumn, and found, this year as well as last, a very grateful soil for sowing the word of God.

"In various parts of Westergöthland the people hunger and thirst after God's word. They come in crowds where they hope to hear it faithfully preached in the church as well as out of it, and sometimes come as far as twenty or thirty miles for this purpose. I staid in Westergöthland a month, and had very interesting experience as to the effect of the word on numerous hearers. I mostly preached out of doors, for want of room within, but I cannot detain you by telling you all the joyous signs among the peasantry. I will only mention what according to the testimony of the Apostle and our own daily experience is of rarer occurrence, that some of the wise ones of this world are called. I had a very pleasing experience of the manner in which some of the clergy received the Gospel. For instance, in Falköping I was received in a very friendly manner by two of the clergymen who were themselves longing after it, and soon began to rejoice when they had heard me some time preach and sing about the Lamb of God. They afterwards opened a larger room for our meetings, and the curate of the town (Prosten Lismarsson) admonished the people warmly to lay to heart the truths proclaimed by the stranger.

"There, as well as in other places, the spiritual songs I sing to the accompaniment of the guitar, seemed to move and touch their hearts, and pave

the way for preaching. It sometimes happened that enemies to the word, who came to deride and disturb our peace, were silenced when they heard that some music was expected, and staid in good order during the lecture, only to hear afterward a 'Song to Gittith' which generally moved even the hardest natures.

"In another clergyman's house near Ulricehamn, the Gospel found a good access. The daughter of the curate was first awakened, and sincerely inquired, 'What must I do to be saved?' and afterwards a holy feeling seemed to touch the whole family, so that the curate himself, his wife, and several of his children showed great anxiety to get on a dearer footing with the Lord, who one day shall judge the whole world. My heart is filled with praise and rejoicing, when I reflect on his mighty work on all classes of society through His holy word. On my way home from Westergöthland, I passed through Småland, where my experience also was of a gladdening and encouraging nature. With a single exception the clergy showed no ill will against my preaching the word of God, though a layman myself. This surprises me far more than when the old enmity appears. In the meantime it is a powerful support to me that whatever happens I have an outward as well as an inward calling. I wish most heartily to thank the society that has contributed to give me such support." So far Ahnfelt has written himself. I will only add, touching these spiritual songs composed by him, that a second series is published in these days. They are bought by all who join some Christian feeling to the love of music. Even where the former is wanting these songs have found access. They will undoubtedly prove a great blessing, many a one of them have already some little interesting history of its own attached to it. Brother A. is now on a journey to the North, but will in the course of the autumn go to the South of Sweden.

Through all these means, whereby God works in our days, the anxiety of Pharaoh also seems to have awakened in the mighty of the land. "The children of Israel become too many, we must stay their progress." During the sittings of the late Diet serious discussions have taken place as to what ought to be done, and at last the clergy gave the king to understand that he ought not to draw back when there was a question of applying such laws as lead to curtail the freedom of the "Readers." (I explained the term in my last letter.)

This was said particularly in respect to those who wish to separate from the church, but there is great uncertainty as to what ought to be undertaken with Ahnfelt, in consequence of the many complaints sent in to government against him and his ambulatory preaching. No sort of sentence has been pronounced. We in the meantime have a good hope, and know that whatever happens will prove blessed to the progress of the Kingdom of God. More restraint will only hasten greater freedom.

I finish here, and recommend us to your prayers, wishing also to pray for you! Your attached, humble and lowly friend, and servant in CHRIST,
CARL O. ROSENIOUS.

Romanism as it is.

Continued.

Another pretension of the Romish Church is her perfect unity; and in this there seems very great force, and apparent truth. She points to the great central Cathedral of Christendom: she proclaims it the mother of all the churches in the world. Ministering mass at its altars is a High Priest who claims to be the centre of unity. She alleges, that in all parts of the world, wherever the influence of that high priest is, there is perfect unity. The fallacy lies in this: the unity of the church, had it really existed, would not only have been developed by all the priests and people of this day, the 13th of October, 1851, being exactly agreed in all points of Christian theology, but by all the priests of all ages. This would have been Christian unity. There needs not only unity between *contemporaneous* churches, but unity between the churches of to-day and to-morrow, and yesterday; and before the Church of Rome can prove that she has real unity, she must show that the churches of the first century were perfectly consistent with her—she must show that she believes precisely what the Romans believed when St. Paul wrote his epistle to them. Unity of centuries as well as of countries, of time as of place, is required.

An incident will illustrate this. We had a meeting some time ago at Melton Mowbray. There was a very zealous priest there, called Father Belissi, who was making many converts. George Lynch, Esq. of Burley-on-the-Hill, and myself were selected to go down: and as the priest was making much noise, it was proposed that the meeting should be held in a large school-room, and that if he had anything to say for his Church he should be welcome to a place on the platform. The meeting was held at twelve o'clock, and half-an-hour after I begun, in walked Father Belissi. I motioned to the chairman that he had come, and expressed my joy at his presence. The father leaped upon the platform with great readiness; he said he had been fasting, and was not so strong as usual, and therefore begged to be allowed to address the audience from a chair. He sat down, and I did think there was a little study of the picturesque as well as fasting. He stretched his finger out in so inimitable and truly Catholic a style, and spoke with such dignity, and in such studied forms, that I really thought he wished the people of Melton Mowbray to breathe the atmosphere of the Vatican, and to fancy that it was the Pope before them laying down the law *ex cathedra*. He said he had not heard the whole of Dr. Cumming's address, nor did it matter, and therefore, instead of replying, he should go at once into the marks of the true Church. These were, unity, sanctity, catholicity, and apostolicity. "If I go into a Protestant Parish Church," he said, "I find the clergyman reading in his surplice and preaching in a black gown: if I go into another I find that he reads and preaches in a surplice: if I go into a third I find the service not read but intoned. The next place I go into may be a Wesleyan Chapel,

and there I find a part of the liturgy read, but I do not see a gown. The Independents have a different form again. I do not know what they have in the Scotch Church, (something very bad, I have no doubt,) for I never was in one in my life. Now contrast all this," he continued, "with the Catholic Church. Next Sunday, at half-past eleven, at the church of Notre Dame in Paris, at Brussels, at Rome, at Moorfields in London, in every chapel and cathedral in the world, we shall be celebrating the same worship in the same words. Behold the glorious unity of the Catholic Church." I said, he had proved to demonstration that Protestants had not uniformity, and that Roman Catholics had; but that he had not proved that Protestants had not unity, and he had not proved that Roman Catholics had. Uniformity was something superinduced from without, unity was a feeling that arose from the germ of a common principle within. Uniformity man can create by acting on the outer man; unity God alone can inspire, by acting on the inner heart. I said, an illustration of it would be this: I did not conceive, because we Protestants differed as we did in outward forms, that we therefore indicated any want of real unity. I said, you have a great central person called the Pope, and you forego all internal differences on condition that all cling to him. We have a glorious and common head, and we too forgive our internal differences on condition that all cling to Him. You have differences, but all are forgotten and forgiven in admiration of the chair of St. Peter: we have differences, but all are forgotten and forgiven on consideration that we all glory in the cross of CHRIST, and count all things but loss for the excellency of the knowledge of Him. But you differ far more than meets the eye. You have great differences. When you talk contemptuously of our Independents, and Baptists, and Wesleyans, and Episcopalians, I admit they differ in ritual, in external and ecclesiastical régime, in matters circumstantial and of relative importance. But have you not your Franciscans, and Passionists, and Dominicans, and Jesuits, and Redemptorists, and Flagellants, and black friars, and blue friars, and grey friars, and white friars? If we have great differences, most certainly yours are not little. And with all the differences that Protestants of various denominations develop, they look more on the whole, like the church of St. Peter and St. Paul in the first century, than does that motley group, the component materials of which I have described to you: and I am perfectly certain that if all Churchmen and Dissenters were ranged on one side, and all these Romish orders or denominations on the other, and the Apostle Peter were standing between them—I am quite sure, that hearing both claiming to be his children, he would say, "Independents, and Baptists, and Episcopalians I know;" but turning to our Romish friends, "Pray, gentlemen, who are you?" I said, that uniformity did not seem to me to be the law of nature. Suppose some gentleman, bitten with a sort of Romish botanical taste, should be in possession of a fine forest, and taking it into his head that every tree was a daring heretic that should grow according to its own liking, should crop each of them into a perfect pyramid, and then call me to see the splendid sylvan uniformity and unity that he has produced. I visit it, admire and retire. Next June I pay him a second visit, and on looking through the forest I find every tree, notwithstanding the severe discipline of November, has burst out "at its own sweet will," and that the only trees that remain just as he left them are the dead ones. Precisely so, I said, is it in the Romish Church. The Pope trims them to his system by force, and as long as they are dead they remain so; but on one pulse of the life of God going into the heart

of the poorest among them, there is a Martin Luther or a John Knox. I tried to show him that it was not God's law that there should be uniformity, while it was his law that there should be unity. I tried to illustrate it from music, which, being an amateur myself, was somewhat in my way. I said, the difference between Romanism and Protestantism, supposing both to be nearly right, is this: you in the Church of Rome have unison, we have harmony. You know what is the difference. In unison it is one note sounded by everybody—A minor, or B flat, or C three sharps, or whatever it may be—it is the same note. The Pope strikes the key note—say B flat—and then every priest throughout Christendom takes up the same sound. It is not so with us. Our key note is sounded from the skies, and is taken up on earth: the Church of England the grand bass, the Church of Scotland the rich tenor, the Methodists the wild contralto and alto, the Independents the brilliant soprano; each his own part, but all combined, constituting the harmony that is heard among the choirs of heaven. The day, I think, is come when we may unite on such a field and for such a cause as this without the compromise of those things which are more or less dear to each. I would, for the sake of grand results, concede the largest husk of prejudice, but I am not called upon to concede the least vital seed of living and precious truth. I think the day is come when each man and each church, who holds firmly the glorious truths we have in common, should be prepared to give up those prejudices and feelings that have kept us apart, by the merging and melting of which, at such a crisis, we may uphold the institutions of our father-land, may hand down those blessings which we prize unimpaired to our children, be blessings to the victims of error, and accomplish more substantial results than we have any idea of. There was a beautiful island in ancient times called Delos. In it no warrior might put his foot—no soldier might be seen. It was sacred to the peace of all the nations of the earth. Our Protestantism should be our Delos. Internal quarrels should there all cease, and we should stand knit together as one phalanx, opposing with united strength those who would subvert our peace, and sweep away the principles upon which our peace depends.

The Church of Rome puts forward the pretension of venerable age. She says mass on altars raised by Constantine; her processions still march along the Appian way; her pastorals—witness November 1850—are dated from the Flaminian gate; she claims the bodies of St. Peter and St. Paul; she enumerates in her last calendar the names of illustrious saints and devoted and holy martyrs, but in her retrospect she reveals the spires that sparkle in rising and setting suns, but conceals the deep, dark dungeons that are below them. She points to many goodly cedars—goodly in spite, not because, of her culture—but conceals the thick undergrowth of poisonous weeds, and the marshes stagnant with accumulated and inherent corruption. Old the Church of Rome is, but not old enough to be true. The Synagogue of Satan is old, but the Church of CHRIST was first. Sin is old, but holiness was first. Romanism is old, but the Protestantism of your common Christianity was first. We do not deny that the Church of Rome is an old church, we only deny that she was the first church, and therefore that she has any claim on our acceptance on that ground.

Another pretension she puts forth is her constant visibility. She has been visible in every age. This is only evidence that there is not wanting in her a main feature of the apocalyptic apostasy so graphically described by St. John as sitting

upon many waters, and comprising multitudes and tongues. In my humble judgment the world never fails to recognise the true church when it is visible. It knows its hated antagonist. The world has a shelter, hospitality, a home in the Church of Rome; in a pure Protestant Church it is met with only rebuke. In proportion as truth becomes visible, the world, which is at enmity with God, becomes violent.

Another plea in favor of the Romish Church is, that she retains many truths. The creed which Mr. Newman, Archdeacon Manning, and others have subscribed, contains, we are told, the twelve articles of the Nicene creed. The last twelve are allowed to be unadulterated Romanism. If she had accepted the twelve first only, she would have been a Christian Church. If she had accepted the last twelve, and rejected the others, she might have called herself a Hindoo or Mahometan Church, but she could not have called herself a Church of CHRIST. But because she accepts the first, and then takes the others to neutralize them, she is the "Mystery of Iniquity." Take for instance her treatment of God's Holy Word. Many Protestants make great blunders as to the way the Church of Rome treats the Word of God. They say she forbids the use of the Bible altogether, in the vernacular tongue or in any tongue. This would be too strong a statement. If she did so absolutely and palpably, we should have comparatively little trouble with her. She would be plainly an infidel church. The fourth rule of the index prohibits the use of the Bible in the vulgar tongue without a license from the priest or inquisitor. Every Roman Catholic is welcome without a license to have the Scriptures in another language. For instance, the Russian I presume may have a Greek Bible, the German a French Bible, the Italian a Gaelic Bible, without a license. If the Bible is only in a tongue which you don't understand there is no obstruction to your having it. But when a license is required and granted, for perusal in English, what does it prove? If the Church of Rome has power to license the reading of the Scriptures in our tongue, that involves the prior power to prohibit it. Therefore we refuse to accept her license at all. If she has a right to license us to breathe the air of heaven and to drink from the fountains of the earth, then she may attempt to license us to read God's blessed book. It is your right, your privilege, your glory, to open God's book, and hear your Father speaking to you at first hand, undisturbed by the interposition of priest, or prelate, or father, or council, or synod; you must tell Augustine, and Duns Scotus, and Pio Nono, your servants, to remain at the bottom of the hill while you ascend to hear your Father speak to you, His child, and you speak to Him; for there is nothing to hinder communion between the sinner and God but the sinner's sin and his refusing to go to God and have peace with and instruction from him.

But mark how the Church of Rome hampers the privilege. First, you must not interpret the Scriptures except in the sense of holy mother church, that sense being a thing wholly unattainable. I will give £500, as I have offered to do before, to any priest who will show me the sense in which the Church of Rome has always held and does hold on the 8th chapter of the Epistle to the Romans. There is no such sense in existence. It is a mere deception—a promise to the ear which many a poor pervert finds sadly broken to the heart.

Then it is to be interpreted according to the unanimous consent of the Fathers. Fancy a poor Roman Catholic just come to Liverpool, desirous of understanding a

passage of his Bible. He wants to know the meaning of the LORD's Prayer, and hears it is to be interpreted according to the unanimous consent of the Fathers. He is determined to be at the bottom of it, that according to that unanimous consent he may have a clear and yet infallible interpretation. He repairs to the British Museum, not finding an edition here:—"Fetch me the Fathers." The librarian looks at him in unutterable surprise. "Are you aware, sir, what you are asking for? "Certainly: I want the Fathers." "Oh! very well." And presently in walk twelve porters, each with two hundred weight of books on his back. He proceeds with his search. The first volume he opens is written in a crinkam crankem sort of character that he can make nothing of. It is Greek, and he never learnt Greek. The next is Latin, but he never knew so much of that as enabled him to go intelligently through his prayers. And it is just as well, for if he knew both he would find himself as far from getting the unanimous sense of the Fathers as before, because they are not unanimous. Therefore he has got a basket of bread, but there is a padlock upon it, of which the Pope or Cardinal Wiseman keeps the key: he has a fountain of living water, but there is a stone upon it, which it needs the Pope and a General Council to roll away that he may kneel down and drink.

They say to us Protestants you have to go through a perplexing process before you can discover the Bible to be the Word of GOD. We answer, you have to go through a yet more perplexing process in order to get at the meaning of it: therefore you have infinitely greater difficulty in reaching what is the meaning of that word than we have in order to reach its evidence. Our way of treating it is much more simple. We say the Bible is sometimes very much misunderstood, and therefore we will pray to GOD to enable us to understand it. The Roman Catholic plan is to add to GOD's perfect book, that he may understand it. The Protestant plan is to change the reader's imperfect heart, that he may see it, and in it see the light and truth of GOD. Practically the Bible is taken away from the Roman Catholic, and for it is substituted the teaching of the individual priest.

The Romish idea of the Church of CHRIST is a monstrous pretension. Perhaps I take too low a view. I hold the notion that wherever two or three are met together, there Jesus is in the midst of them. And as to place, the man who does not admire the beautiful cathedral has no taste, but he who cannot see a church outside of it has no Christianity. By all means have the cathedral if you can; but recollect that it is not the cathedral that constitutes a church; it is the church within the cathedral that gives its greatest beauty to the magnificent architecture. If our Queen were to take up her residence in the humblest hut on Dee side, it would instantly become a palace. But the noblest structure the architect could erect would not be a palace unless the sovereign chose to reside in it. So you may raise the most beautiful edifice the sun ever shone upon, but if the LORD of Glory is not there, it is not a Church of CHRIST. An orator may collect a mob, an architect may raise an edifice, but the LORD of Glory alone can constitute either a Church of the Living GOD. The Church of Rome is a gigantic ecclesiastical corporation, a powerful priestly organization, assuming the powers and prerogatives of Deity, sitting in the temple of GOD, and showing itself as if it were GOD.

If I take the doctrines of Romanism, I find each a perverted truth. Repentance is turned from its right use into penance. Morality made most lax, while ceremony

is made most stringent; the mortification of the flesh practically substituted for the mortification of the lusts of the flesh, fasting to-day is compensated for by feasting to-morrow; the greatest fastee becoming in the re-bound the greatest feastee; baptism an exorcism, the eucharist an idol, both turned into a necromancy; and Rome the least like the Church of the LORD JESUS CHRIST of any Church on earth.

Let me now tell you what are some of the features of Romanism as it is. First I assert, and beg of Roman Catholics to bear with me in doing so, that it is an idolatrous Church. This is the most awful charge that could be brought against a Church. It ought not to be made lightly. But the proofs are here. Cardinal Wiseman has published a life of Liguori, who was canonized in the year 1839. The Congregation of Sacred Rights examined his writings and pronounced them *nil censura dignum*, i. e. immaculate. The life itself is one of the most grotesque things in the world. It tells us in one place that this devout man so severely disciplined himself that one day the monks had to rush in and snatch the "discipline"—which means a cat-o'-nine-tails, out of his hand, lest he should kill himself. Such was his piety that he was in the habit of having his bread baked so hard that it had to be pounded before it could be eaten; and even this miserable food, which he ate kneeling, or stretched upon the ground, was rendered still more nauseous by sprinkling over it some bitter stuff. Dr. Wiseman eloquently presents this as a specimen of "Saintship!" I do not dispute it. But if such are their saints, what a black group their sinners must be!

Liguori has written a book of devotion, which must be so familiar to Romanists that I need not read it. It is entitled "The Worship of Mary," and it consists of the most idolatrous and blasphemous worship of Mary. For instance,

"O purest of Virgins! I venerate your most holy heart, which is the delight of the LORD, the sanctuary of all purity and humility, the abode of divine love. My heart, which I present to you, is of clay: sin has therein made most dreadful wounds. Mother of mercy, cure it; sanctify it; refuse not your pity to him for whom JESUS has not refused his blood."

It is full of such frightful idolatry, all approved by Cardinal Wiseman.

Then there is the Psalter of St. Bonaventure, a writer also praised by Dr. Wiseman, and canonized. The priests of Birmingham and Hereford denied the genuineness of this work. I found the Psalter in the Vatican edition of Bonaventure's works, and I found it word for word the same. Dr. Wiseman says that Bonaventure was one of the saints and luminaries of the Roman Catholic Church, and every Roman Catholic prays that he may be enlightened by the teaching, and benefitted by the prayers of St. Bonaventure. This is his version of the 51st Psalm:—

"Have pity upon me, O great Queen, who art called the Mother of Mercy; and according to the tenderness of that mercy, purify me from my iniquities."

And so it runs throughout. The 149th Psalm is—

"Sing a new song in honor of our Queen. Let the just publish her praises in their assemblies. Let the heavens rejoice in her glory, let the isles of the sea and all the earth rejoice therein. Let water and fire, cold and heat, brightness and light, praise her. Let the mouth of the just glorify her: let her praises resound in the triumphant company of the saints. City of God, place thy joy in blessing her, and let songs of praise continually be sung to her by thy illustrious and glorious inhabitants."

Then there is that most magnificent hymn in any language—one which I have

had the good sense to introduce occasionally into the Scotch Church and to sing: it ought to roll through every cathedral in Christendom. But in this horrible parody it is—

“We praise thee, O Mary, as the Mother of GOD; we acknowledge thee to be a Virgin.

“All the earth doth worship thee, the spouse of the FATHER everlasting.

“Thee angels and archangels, thrones and principalities, faithfully do serve.”

* * * * *

“The glorious company of Apostles praise thee, as the Mother of the CREATOR.

“The brilliant troop of martyrs glorify thee, as the Mother of JESUS CHRIST.

“The triumphant army of the confessors call thee the august temple of the Trinity.

“The sweet company of virgins sing that thou art the model of virginity and humility.”

&c.

&c.

&c.

&c.

I remember when I first entered an English parish church I heard the minister reading what I consider the most exquisitely beautiful sentence and most comprehensive petition in any language. I do not admit that the Church of England has a monopoly of it: it is older than that. The clause is—

“In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, Good LORD, deliver us.”

But how horrible is the caricature!

“In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, and from the torments of the damned, Deliver us, good Mary.”

The last time I went to the continent it was partly to rest myself after my ministerial and other toils, but also with an anxious desire to search out and obtain, if possible, a recent copy of this Psalter of St. Bonaventure. I went into every back and bye street and shop of every back and bye town in France and Belgium; and after almost despairing of success, I arrived at Lisle on my way to Calais, and in the leading shop there I found one dated 1849, which is in use at this day; and here are the passages just as I have read them. The creed of St. Athanasius is parodied in the same manner; “Whosoever will be saved, it is above all things necessary that he hold the right faith concerning the Virgin Mary.” And that truly beautiful and ancient hymn is parodied and perverted into the horrible idolatry I have read. I found another edition of the work at Lyons, dated 1850; another at Rouen, dated 1835; an Italian edition of 1844. So that no Roman Catholic can say it is a forgery. It is in use in every diocese of France and Belgium; and the booksellers told me that it was one of the most popular books of devotion they had upon their counters. The Church of Rome is a church deeply stained with idolatry; and when you charge her with it, tell her that one of her own saints, whose Psalter is authorised for use among her people, warrants you in doing so.

Next I assert she is an intolerant and persecuting church. This is a very severe charge also. Mr. Newman says that Protestants have persecuted. What is the right reply to this? I admit that John Knox did say that idolators should be put to death. Calvin did acquiesce, to say the least, in the burning of Servetus. Cranmer did approve, if not more, of the burning of two anabaptists. Protestants have persecuted; and my amazement is, that having been drilled in the principles of Romanism, out of which they came, they got rid of their persecuting passions and tastes there instilled so soon and so thoroughly. God made use of them, not because of

their passions, but in spite of them. They were good and holy men. We regret that our fathers ever persecuted. We have renounced the principles of persecution—none survive in our church—but Romanism retains them as a church—practises them as a church—waits for the power, as she has all the passion, to do as she has done in times past—to light up other Smithfields and originate another St. Bartholomew. Speaking of this, I may mention that a friend of mine purchased at the mint of the Vatican, one of the medals struck by the Pope in commemoration of that horrible massacre. On one side is inscribed "*Gregorius XIII. Pontifex Maximus*," on the other is the figure of an angel with a drawn sword, and the words "*Hugonotorum Strages*"—the slaughter of the Huguenots, or Protestants. For this small piece of copper, struck from the Pope's own dye, I paid one guinea.

To be continued.

A GENEROUS DONATION.—We have received the sum of *four dollars*, which has a *history* that is worth telling. It is a donation from a lady who is nearly eighty years of age, and is a portion of what she has earned with her needle within some months past. This lady is the mother of several children, all of whom are well off in this world, and one of them is among the largest contributors to our Society, and indeed to all the religious societies of our country. Yet this lady takes great delight, in her old age, in earning what she can with her own hands for the cause of her SAVIOUR—a cause which she has long loved, prayed for, and labored for. What an example! May the blessing of many ready to perish, as well as the blessing of the SAVIOUR himself, be her reward.

THE PROTESTANTS IN TRINIDAD.—Three hundred and seventy-nine of the Protestant Portuguese, banished from Madeira by the Popish persecution, and now settled in Trinidad, are regular attendants on public worship, and one hundred and eleven are communicants. Their number is increasing by emigrants from Madeira.

Our Own Operations: Home Field.

We have numerous reports from the various parts of the Home Field to lay before our readers this month.

Mission in New-York.

One of our missionaries among the Irish Romanists in the city of New-York reports that, during the month of January, much of his time was spent in visiting Roman Catholic families, in which he had deposited the word of God, and that he was greatly cheered in finding that, in many instances, the good seed had fallen into good ground. In Twelfth-street he found a man

to whom he had lent a Bible three weeks before, diligently studying the same, and evidently growing in Divine knowledge. Whilst some of his neighbors thought that he had been made a "heretic" by the reading of that Blessed Book, his joy was unbounded at having found how to worship his heavenly FATHER in a right manner. His wife is well disposed. This missionary speaks of another man, Mr. C——, as also advancing in the knowledge of the truth. He has a large Douay Bible, which he reads diligently, and thinks that his Roman Catholic friends might learn the way of salvation from it, if they would but read it with care. A family of the name of B—— received the missionary kindly, and the father desired a Bible, and invited him to come and speak to them again. The missionary reports that he had held prayer-meetings at ten different places, and visited the Bellevue Hospital, and expounded the Scriptures to the patients in several wards, and was heard with much attention.

Another Irish missionary reports that his labors among his Roman Catholic countrymen during the month had been decidedly encouraging. He preaches regularly every Sabbath at one o'clock, and has a goodly number of Romanists to hear him, among whom are not a few to whom he had preached in Ireland. He also reports that his visits from house to house daily are well received. Much of his attention has been bestowed on the sick and dying, who have heard his words joyfully.

A third Irish missionary gives us, in detail, an account of his visits among his countrymen during the month. By some he was received with much kindness, but the indifference and opposition of many were greatly trying to his feelings. He is a new laborer, and is evidently advancing in experience and in skill in his work.

Our French missionary reports that the number of his hearers steadily increases, that it has sometimes reached 200, and that he has commenced a public service on Sabbath evenings, which, however, from the great dispersion of the French in the cities of New-York and Brooklyn, and their social and domestic habits, (adverse to attendance on meetings at night,) he could not expect to be well sustained. This missionary relates the case of one of his countrymen who, when a Bible was given to him, manifested the greatest repugnance to receiving it; and yet this same man has been brought to the knowledge of the Gospel by the perusal of the Word of God, and is now most active in distributing the Sacred Book. He also relates the conversion of a lady who was brought to the knowledge of the SAVIOUR by the reading of the Bible. That Sacred Volume she never had seen, nor did she have any proper conception of its character till she heard her children repeat some

verses from the Gospels which they had learned at a Sunday-school. This led her to get the Scriptures and read them. The most happy effects have followed. Her character has undergone a delightful change. Her joy is to read the blessed Volume every day. As might be expected, much of her care is now bestowed upon the instruction of her children in the same faith which has given her so much peace. And finally, our missionary speaks of the entrance of the Gospel into a family—through the sickness of the head of it—which formerly belonged to a class that had been exceedingly opposed to Christianity in every shape and under every name.

Our German colporteur is prosecuting his work in New-York with encouragement.

Our good Italian missionary-colporteur, whose health is often quite poor, reports that many of his countrymen called to see him during the days in the early part of the month, when confined to his bed, "some of whom spent hours with him in searching the Scriptures and hearing the Gospel." One of his visitors was a *Jew*, whose heart has been touched by the mercy and grace of God. Towards the end of the month our colporteur was able to go out, and visited seventeen Italian families, in all of which, with one exception, he was well received, and read the Scriptures and prayed. In one house he was insulted with low language, but he says: "I did not regret my visit." He visited two Italians who were sick in the hospital, and read the Word of God, prayed with them, and left them some Italian Tracts. And, finally, he visited two Italian ships, distributed religious Tracts, and spoke to the crews on the subject of religion, and was well received. Some of the better informed men he found to be sensible that Italy needs a religious reformation. Our colporteur, poor as he is, is often greatly tried by finding much suffering among his countrymen. He has at this moment a poor man, who was once a priest in Italy, who has been a great sufferer, and is in need of all things, sharing with him his very narrow and insufficient accommodations.

Mission in Brooklyn.

Our missionary in Brooklyn reports that in the month of January he made many visits to the numerous families of Irish immigrants in that city, as well as in South Brooklyn and East Brooklyn, and read and expounded the sacred Scriptures to many of them. Generally speaking, he was well received. He held many little meetings in the houses of these people, among whom he found quite a number who had heard him and the Rev. Mr. Murray (one of our missionaries in the city of New-York) in Ireland,

and had there embraced the truth. Our missionary thinks that many of the Irish Romanists in Brooklyn are in a state of mind quite favorable to the reception of the Gospel. He gives a very interesting account of a female convert from Romanism, who has recently died in great peace of mind, exhorting her husband, children, and friends, to the last moment, to read God's Word, and put their trust in that SAVIOUR whom she had not long since begun to know. The missionary is decidedly in favor of "street-preaching," which he had so often practised in Ireland, and hopes that some of the most influential pastors of Brooklyn will be induced to try it as soon as the season becomes favorable.

Mission in Philadelphia.

Our missionary among the Irish Romanists in the lower part of Philadelphia is greatly encouraged. In his constant and numerous visits from house to house he is everywhere received with kindness. Many, at first, tell him that they once supposed that the Bible is a book intended only for the priests; but when informed that CHRIST commands all men to "search the Scriptures," in order to find "eternal life," they begin at once to feel a desire to know what the sacred Volume contains. He states that quite a number of the children of his Sabbath-school (all children of Roman Catholic families) have been sick with the small-pox, and that he has been often called to minister to their spiritual wants and those of their parents, and that it is most cheering to hear the latter express their gratitude for the instruction which their children have received in the Sabbath-school, and their own hopes of eternal life through the blood of CHRIST. He says, that if it were not for the prevalence of the disorder to so great an extent among the poor Irish, his school-room would be inadequate to accommodate the numbers of children and youth who would attend the Sabbath-school. He expects to be under the necessity of seeking larger accommodations. This brother greatly desires to receive license to preach the Gospel.

Mission in Cleveland, Ohio.

The reports from our German missionary at Cleveland, Ohio, are very encouraging. He seems to be indefatigable in the good work in which he is engaged. He gives a long and interesting account of the conversion and faith of an old man, which we cannot now find room for, but will lay it before our readers in our next Number.

Mission in Providence, Rhode Island.

This mission is eminently encouraging. Mr. Corscaden, the missionary, has commenced the holding of Sabbath and week services in a neat little

chapel, at which meetings are held, attended by many Romanists. A very interesting young Irishman, a student for the priesthood, has come out decidedly in favor of the truth, notwithstanding the opposition and entreaties of his friends and of the three priests of that city, one of whom is his cousin, and had been his fellow-student in Ireland.

Our missionary, aided by three brethren, all of them *foreigners*, has commenced a public meeting for the friendly discussion of the points at issue between the Protestants and Romanists. This meeting is held every Saturday night, and is becoming intensely interesting. The Roman Catholic Bishop of Providence and the priests have endeavored to prevent their people from attending and taking part in the discussions, but all in vain. We feel greatly encouraged in regard to this mission, and bespeak for it, most earnestly, *the prayers of our friends*.

Mission in the Middle of Vermont.

Our missionary among the Canadians in Brandon, Burlington, St. Albans, and other places on the western side of Vermont, gives an interesting account of his labors in behalf of the dispersed Romanists, of French origin, in that field during the month of January. At Brandon two Canadian women have openly professed the Protestant faith, one of whom is the mother of six children, and had long opposed, in every way possible, her husband, who had become a "heretic," as she deemed. The other has had to endure the opposition of her husband, who seems, however, to be becoming less violent in his repugnance to the truth. An interesting young man, a Canadian, has lately joined the company of the Protestants at Brandon. Our missionary is encouraged in his work.

Mission in Rochester.

Our Irish missionary at Rochester is prosecuting his work with success. In his last report he says: "My missionary labors for the last three months in Rochester have been of a deeply interesting character—far more so than I can make appear in writing. I have visited nearly 200 families, many of whom, as might be expected, had no welcome for me. But I have visited them notwithstanding, and delivered the Gospel-message of peace unto them, which, after some persuasion and argument on both sides, was often received, and I invited to call again. Often I have seen poor Roman Catholics weep at the joyful tidings of a SAVIOUR'S love in the redemption of sinners."

Mission in Wisconsin.

Our missionary among the Roman Catholics (German and French) in Wisconsin, reports that he has organized two German Evangelical Churches

during the year—at *Greenwood*, in McHenry county, Illinois, and *Sharon*, in Walworth county, Wisconsin. The former of these churches has forty members, and the latter eighteen. The number of the children of his hearers, who attend Sabbath-schools in the two places, is thirty-three.

In his field there are *seven prayer-meetings* and *nine preaching places*, and probably six hundred people hear—more or less frequently—the Gospel from his mouth. The missionary thinks that about seventy souls, during the year 1851, have been “quickened by the Word and SPIRIT of God,” under his labors, and brought out of darkness into light.

Our limits will not permit us to give further notices of the Home Field in this Number. We will only add, that the Board have sent Mr. Hof, who has been well recommended by brethren in Geneva and Paris, to labor among the Canadians and Germans in Albany and Troy, and their vicinities.

They have also sent an Irish missionary to Augusta, in Georgia, and another to New Orleans. They contemplate sending two excellent missionaries to labor among the Irish Romanists in the West next Spring—to St. Louis, Cincinnati, or some other important point.

Foreign Field.

Notices of the Society's Operations in France.

BY THE AMERICAN SWISS COMMITTEE AT GENEVA.

Concluded from the last Number

III. Mission in Provence.

BRIGNOLLES:—Rev. M. Rouaze, (a converted priest.)

The Committee have had the pleasure of receiving from Brother Rouaze a report, which they now lay before you, and which will acquaint you with the labors of this missionary.

“At the outset of any enterprise, it creates a kind of sensation; and this particularly in our region, where men are so eager for novelties. Disgust toward the priesthood, which generally prevails, is another stimulant that draws the multitude to us. But soon we are made to feel the powers of Satan, aroused to oppose the soul whom we are endeavoring to lead off from his dominions. The enemy tears up the plants which have not been planted by our Heavenly FATHER; and we have the sorrow of seeing those whom

we would fain have saved by the word of God, flee before the light, and choose rather to remain in darkness. But the time, I am inclined to believe, when the evangelical cause shall lose the mere importance of numbers, and gain in spirituality among those who appear truly attached to CHRIST, is the most desirable season, and that which calls for the most earnest activity of the LORD's servants. It is difficult to give any idea of the timidity which characterizes our young converts; who are enlightened and zealous, but surrounded by scoffers and persecutors of every shape. These tender plants need a very peculiar culture to preserve them from withering and finally perishing.

"The preaching of the Gospel seems to produce a two-fold effect; the one general, the other personal. Under the former kind of influence, prejudices are overcome, light is poured forth, superstition is rendered distasteful to the people, truth is acknowledged; but as faith has not yet penetrated into the heart, the soul remains in bondage to sin. The dread of reproach and persecution keeps away many whose sympathies are with us; and prevents a large attendance, as a regular thing, upon our religious services. The other kind of effect produced is visible in the case of those who having received salvation, notwithstanding their weakness and imperfection, are alive to the duty and privilege of attending the worship of the sanctuary, and are ready to go through great trials in order to obtain the word of God to nourish their souls.

The Gospel has had this two-fold effect at Brignolles. The place has been greatly stirred by the preaching of the truth. Efforts of every kind have been made to deter those who have listened to it. They have been attacked individually. A systematic work of annoyance and intimidation has been prosecuted towards them. A diabolical coalition, designed to deprive them of their support, their employment, their labor, has been kept up against them. Nevertheless, as I have said, all this has failed to destroy the general influence exerted by the Gospel, and quench the light which God's word has held forth. Two hundred copies of the New Testament have been distributed in the town. Some twenty houses are open to our labors. We are earnestly beseeching the LORD, with tears, that he would speedily prepare the way for the rapid spread of the truth, and permit us to announce the word of God to many sinners and bring them to the feet of CHRIST: meanwhile every facility is given to the work of domestic visitation; and we have some souls who endure opposition patiently, that they may nourish themselves with the bread of life.

S. ANASTASIE.

This parish of 800 inhabitants continues to give promise of success for the Gospel. I hope soon to be able to resume the frequent meetings which I formerly held there. The people have been brought to see the innumerable

errors of Popery, and there is a movement in our favor and toward the cause of truth. The general effects at first produced by the preaching of the Gospel are still visible. Our audiences hold together. I trust that the Lord will grant us his blessing. A considerable number of Testaments have been distributed; and there are several families who give us a favorable reception. I hope to establish in this region a sub-depository of Bibles.

BESSE.

I am assured by several persons who reside at this place, that at my next visit a place of worship will be procured, and a large audience gathered. Light has begun to shine in this locality. God has worked a remarkable conversion there. Interest in the Gospel appears among many. I have greatly urged the reading of the word of God, which alone can lead to the conversion of souls. Hitherto light has dawned only upon the minds, not upon the hearts. But we are constantly entreating the Lord, that he would be pleased to destroy among these friends the chains of sin and the love of the world. In this village, as every where, there exists a great deal of dissipation. Gambling and wine are our great adversaries. These are the things that retain the souls of men in their natural bondage, and prevent them from receiving into their hearts the light that has dawned upon their minds. We meet however with some aged persons of a serious disposition, and favorably inclined, who manifest a certain degree of uprightness. Assuredly, God will not suffer the good seed to be lost.

GARIOULT.

I hope to hold in this parish a series of meetings in private houses. There are several families which have the word of God, and are glad to hear it expounded. I might hold frequent services, but I should have to fall in with the political feelings of the people; and my conscience does not suffer me to make any compromise of this nature. I prefer, upon entering into a neighborhood, to take the right stand, and make known at the outset the purely spiritual character of my ministry. I would rather be surrounded by a small number, and attend solely to the object of my mission, in the salvation of souls; than create an empty noise with the multitude, and displease the Lord. Good may be accomplished in this place, though in a very humble way.

NIQUES, MAZANGES, LA ROQUEBRUSSANNE.

There are many families to be visited in these three parishes. There is some beginning of light in these villages, which had never heard the Gospel, and were lying in the thickest darkness. The people are untutored. The priests have excited their fanaticism against us. I have been threatened, but have also been kindly entreated by several. There are many souls waiting for instruction, and who are conscious of a religious need that draws them toward us, having no faith left in Popery.

COTIGNAC.

We have several interesting families under our care in this village. The word of GOD has produced some impression throughout the region. The priests are much excited; but we are encouraged to prosecute our labors.

CARCES.

Our meetings here have not been discontinued. There are several families which receive us, assist in gathering together the people, and read the Scriptures for themselves.

FLASSANS, LE LUC, VIDAUBAN.

Socialism reigns throughout these parishes. I was at first received with kind feeling. But when it was perceived that I could not favor a deceitful system, whose object after all is only to place man in a state of abject materialism, the interest cooled off; nevertheless, we have some fifteen families with whom we can study the good word of our God.

DRAGUIGNAN, CAMPS, CUERS, LAVALETTE.

We have a small circle of friends in each of these places. There are families who possess the Gospel and take interest in it, but need to be stimulated. These districts should be visited from time to time, in order to arouse such persons to seek forgiveness of sins through the blood of CHRIST, and not remain in a barren state of mere respect for the Gospel.

BAYOLS, PUGET.

There are some interesting cases here as elsewhere. Testaments and Tracts have been disseminated in great numbers, and we meet with kind reception.

I have here enumerated fourteen parishes, where the Gospel is preached and the Scriptures have been abundantly circulated. When we reflect upon the efforts we have attempted to make, and upon those of the adversary to destroy the good seed, we are led to earnest supplication that the LORD would encourage us by permitting us to witness the conversion of souls, and by sending us help in this blessed work which He has entrusted to us. A great external change has occurred in this department. The prejudices formerly so strong have sensibly decreased. The colporteurs who used to be maltreated, are now looked upon with good will. Infidelity, evil passions, political animosities, gambling, the love of the world, are obstacles which still hinder the conversion of souls; but the LORD hears our prayers; and he is able, when the time comes, to destroy every stumbling block in the way of the coming of his kingdom.

LA GAUDE :—M. Guilbot, (schoolmaster.)

The committee, at the urgent request of the inhabitants of La Gaude, have judged proper to send M. Guilbot thither, for the purpose of opening a school, and especially of announcing the name of CHRIST to sinners. The school has been commenced; but the underhanded efforts of the priests

have brought about a legal process, in consequence of which brother Guilbot was tried, condemned, and compelled to close the school. Nevertheless, this friend has not desisted from his labors. He wrote to us, two months since: "Since my condemnation, I have not ceased instructing the children entrusted to me, at private houses; and thanks be to God, notwithstanding the opposition that surrounds me, the number of my pupils has constantly increased; my time is wholly occupied in teaching. My wife collects together the little girls, and teaches them to sew, but especially to know Him who has said, 'Suffer little children to come unto me.'" In the midst of his labors, brother Guilbot still finds time to proclaim the Gospel; an extract from his letter shows us how he does this: "Almost every evening," he writes, "my wife and I go to see various individuals, who are resting after the toils of the day on the benches before their dwellings; and there we sing hymns, the sound of which soon collects around us all who are willing to hear the reading of the word of life. A few simple reflections upon that reading follow, and a prayer, under that beautiful starry sky of Providence, concludes our little meeting."

Hitherto, the fruits produced in this field have been very scarce; but the seed sown, and the manner of its present reception, permit us to hope for the future in respect to this station.

S. MICHEL: Vernon and Vasserot, (evangelists.)

You will doubtless remember that it is now nearly a year and a half since the American Swiss Committee were informed that an anti-Papist movement had commenced at S. Michel, a small parish in the department of the Lower Alps, and that the inhabitants were desirous of obtaining a Protestant minister. Experience has taught your committee how little confidence is to be placed in such collective movements. They accordingly waited and watched the course of things; and finally sent M. Rouaze to S. Michel, to inquire further into the state of feeling. M. R. reported favorably, and our excellent brother Vasserot was then directed to proceed to this post. Some time after, we sent the evangelist Vernon, of S. Etienne, to join him. These two brethren proclaimed the word of God from house to house, and in public meetings. The population divided; the larger portion returned to Popery, and the others remained with our friends. These made some progress in the knowledge of the truth. We cannot yet give any striking facts of a positive character; but there are many individuals who exhibit a very encouraging state of mind, considerable apprehensions of divine things, aversion for the errors of Romanism, and sincere desire to conform their lives to the word of God. It would even seem that the general inclination is rather favorable. Vernon writes: "The Lord has put it into my heart to establish meetings for prayer and familiar reading of the Scriptures. I have had notice given to this effect; and on every occasion

the place of meeting has been well filled." Brother Rouaze, who has made a short visit of two or three months to S. Michel, was greatly gratified with all that he saw there, and has increased the hope of good results entertained by the Committee.

RELIGIOUS STATE OF EUROPE.—Two highly interesting meetings were held, in the month of January, at the Broadway Tabernacle, for the purpose of hearing from the Rev. Dr. Baird an account of the State and Prospects of Evangelical Religion in Europe. On both these occasions statements were made in relation to Ireland, France, Belgium, Holland, Germany, Hungary, Italy, Switzerland, etc. which were listened to with great attention by audiences which were large, notwithstanding the unfavorable state of the weather. The Rev. Dr. Bethune delivered an able and eloquent address at the first meeting, and the Hon. Benjamin F. Butler, and the Rev. Drs. Dowling and Cox addressed the second. The effect of both meetings was decidedly happy.

Notices of Books.

MOSHEIM'S COMMENTARIES ON THE HISTORY OF CHRISTIANITY DURING THE FIRST THREE CENTURIES. Edited by James Murdock, D. D. New-York: S. Converse.

Great as have been the improvements of method and treatment made by modern scholars in the department of Ecclesiastical History, they have not superseded the valuable work of Mosheim, who has been styled the father of that branch of study. It justly maintains its place in the estimation of the learned, as one of the most impartial and elaborate records of the first ages of Church History. The present translation, in part by the venerable editor of the work, is acknowledged to be faithful and perspicuous. The typographical execution is all that could be desired; these neat and legible pages contrast well with the earlier editions of Mosheim. We learn that a considerable sale has already been obtained for this publication, chiefly among the clergy, who must appreciate the value of so excellent a reprint of an indispensable work. We take great pleasure in recommending it to all our readers who desire to know what the Christian Church was in the first three centuries, its fiery trials, its fierce conflicts with open enemies and treacherous friends.

Movements of Rome.

In her movements in Protestant countries Rome displays considerable vigor—indeed, a sort of *rejuvenescence* that is surprising—that is to be found in no other part of the world scarcely. The reader will learn, from an article from "*The Shepherd of the Valley*," which we have given in another part of the present Number, accompanied by some remarks, that *Rome in St. Louis* is certainly coming out pretty clearly as well as boldly. We are not sorry. Let her show the "*cloven foot*" fully.

Archbishop Hughes, we learn from the papers, has purchased for the sum of \$33,000 the church in Astor Place, which was formerly a Presbyterian house of worship. In fact, it is substantially the same church in which the distinguished Dr. John M. Mason preached the glorious gospel in Murray-street, and which was removed a few years ago up to Eighth-street, between Broadway and the Bowery.

A friend writes to us from Hamburg, in Germany, that Rome is making great efforts—efforts which we are sorry to say are but too successful—to extend her influence in North Germany. He represents the state of things in that country as eminently critical.

The “Catholic Defence Association,”—formed last August, for the defence of what they call the Rights of the Roman Catholic Church in Ireland—has been much agitated lately by the election of the Rev. Henry Wilberforce, a son of the late distinguished philanthropist, who has passed over to the ranks of Rome by way of Puseyism, to be its Secretary, through the influence of Dr. Cullen, the Primate. It is too much for the *Celtic* priests of Ireland to have a *Saxon* appointed to that important post.

Progress Romeward.—The English Protestant Episcopalians in Rome are in trouble. A majority of the members of the English Chapel in that city have refused to receive the Bishop of Gibraltar as their *Diocesan*, because there is a Bishop on the ground—the Pope, who claims to be *Bishop of Rome*! Was there ever anything like this?

View of Public Affairs.

There has been but little to note in the proceedings of Congress or of any of the State Legislatures during the last month. The usual routine of business is quietly having its way. There is a prospect of a favorable change in the postage law of our land, so far as newspapers and other periodicals are concerned.

A fresh impulse has been given to the Temperance cause, and strenuous efforts are making in New-York and some other states to introduce the very effective law of Maine.

Kossuth is making his tour in the West, and is well received everywhere. However men may differ in opinion respecting his demands, none can hesitate to sympathize with his noble but now down-trodden country, and desire its deliverance from thralldom.

Louis Napoleon seems to have a firm grasp of a power which is despotic enough in France. He has given his Constitution, which is a re-enactment, substantially, of that of his uncle when he was First Consul. It would appear that he considers all that his uncle ever did to be as near perfection as may be. Will he imitate his uncle by putting himself at the head of the armies of France, and seek glory on the field of battle? That is a grave question. We have great fears. The great powers of Europe do not feel at ease. Louis Napoleon professes to desire peace. No doubt of it, for the present. But how long? Until he has gotten things pretty well ordered under his despotic sway. This done, the world may look out for trouble, or we are greatly mistaken.

In the meanwhile there is a display of great vigor, and we may add of *rigor* in the administration of affairs. The President has taken hold of the work of internal improvement, the developement of the resources of the country, the encouragement of the industrial arts, etc. with great energy. It is clear that he is determined to do things on a large scale. He is wise in this.

Much dissatisfaction prevails in all parts of Hungary, in Italy, in Germany. A dreadful day of reckoning will come—how soon we cannot say, for we do not know.

But come what may, it is our duty to stand in our lot, and do all that we can for that kingdom which must prevail, in a good degree, in every country, before the people can know what true freedom is—that kingdom which “*consists in righteousness, peace, and joy in the Holy Ghost.*”

** At the moment of submitting these pages to the press we have received very interesting letters from our missionaries in Hayti, Rome, and Sweden. That from Sweden is a highly important one.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH
ENDING 10th FEBRUARY, 1852.

NEW HAMPSHIRE.

Franklin, N. S. Morrison, additional for L. M. \$5 00
Henniker, Oliver Pillsbury, in part L. M. 5 00
Peterboro' John Field, 10 00
Manchester, Franklin-st. Church, 16 66

VERMONT.

Bridport, Cong. Church, 14 46

MASSACHUSETTS.

South Deerfield, Monument Church and Society, to make Mr. Ira Billing a L. M. in part, 10 00
Buckland, Miss Ruth Taylor, for Testaments for the Irish Mission, 1 00
Ashby, A Friend, 5 00
East Falmouth, Dea. Benjamin Hatch, add'l to \$5 for L. M. 5 00
Southfield, Otis Lombard, 2 00
Lancaster, Evangelical Cong. Ch. A Lady, 5 00
Royalston, Rev. N. Hazen, \$5; Dea. Seth Holman, \$20, 25 00
East Randolph, Cong. Society, to make Rev. Ezekiel Russell L. M. 19 50
Warren, Cong. Society, 21 75
Shelburne, Cong. Society, to make Miss Laura Hardy L. M. 16 75
Greenfield, Second Cong. Society, to support a Colporteur in France or Italy, and make A. G. Hammond and Wm. Elliott Life Members, 85 05
Salem, Tabernacle Church, 70 00
Sherburne, Estate of Miss Lucy Coolidge, deceased, in part, Dea. Aaron Coolidge Life Member, 10 00
Essex, Cong. Society, 21 00
Walpole, First Cong. Church, to make Rev. George H. Newhall L. M. in part, 20 00
Boston, A Friend, 4 00
Ludlow, Cong. Society, 13 24
Monson, Cong. Society, A Balance, \$6.76 } 14 00
Sabbath-school, 7.24 }
Chester Factories, Cong. Society, 3 00
Chicopee, Second Cong. Church, \$12.71;
Third Cong. Church, in part, Rev. G. A. Oviatt L. M. \$25.18; Union Meeting, \$8, 45 89
Springfield, First Cong. Ch. to make John R. Hixon L. M. \$33; Sabbath-school, to send a Library to France, \$10; South Ch. Dea. Daniel Bontecou and Dea. Solomon Warriner, L. M's. \$78.50; North Church, in part, \$4.50, 126 00
Wilmington, Harrison Bancroft, 3 00

RHODE ISLAND.

Slater'sville, Collection in Church to make Jabez Lathe L. M. \$31.50; Wm. S. Slater, \$20, and Miss Ruth Slater, \$10, to make Wm. S. Slater L. M. 61 50

CONNECTICUT.

Clinton, Benevolent Association, in part, for Life Member, 15 15
Chester, A Balance, 1 37
New Haven, Cong. Ch. 10 96
South Killingly, Joseph Ayer, 2 00
Volcottville, Church and Society, 12 00
South Windsor, First Ch. and Society, per Theodore Elmer, in full of Rev. E. W. Hooker's L. M. 9 00
Canterbury, Mrs. Jemima Barber, An'l M. \$3; Rev. Robert C. Learned, An'l M. \$3, 6 00
Greenwich, Rev. Mr. Bissell's Ch. to make Louis Kossuth a L. M. 30 00
Somers, Cong. Ch. and Society, 20 00
Lisbon, First Ch. and Congregation, 3 00
Ridgefield, First Cong. Church, 22 80

NEW-YORK.

Schenectady, John Calvin Toll, Jr. in part L. M. 15 00
Otisco, Mrs. Chloe Lee, 3 00
York, John McCleary, add'l for L. M. 10 00
Marion, A Friend, 3 00
Nyack, Dutch Ref. Ch. Rev. A. N. Kettle, second payment for Life Mem. \$10; Others, \$8 00, 18 00
Presb. Cong. (Rev. Davidson), 8 00
Meth. Epis. Ch. (Rev. Swain), 1 85
Piermont, Bapt. Cong. 2 35
City, Seventh Presb. Ch. to make Rev. E. F. Hatfield and Philander W. Stebbins Life Members, 63 00
Miss E. B. Stewart, collected for Rio Mission, 30 00
Canajoharie, F. W. Braun, 5 00
Portville, Presb. Ch. 5 00
Olean, Presb. Ch. remnant, 1 00
Batavia, Presb. Ch. 22 70
Attica, Presb. Ch. 11 81
Waterloo, Presb. Ch. 20 37
Lutheran Ch. 1 96
Buffalo, First Presb. Ch. 76 48
Fayette Presb. Ch. 7 10
North Presb. Ch. 52 37
Washington Bapt. Ch. 8 00
Lancaster Presb. Ch. 36 00
Hudson, Miss Maria Decker, 1 00
Hopkinton, David Daggett for L. M. 30 00
Flatbush, Meth. E. Ch. 15 55
Ref. Dutch Ch. 27 13
Brooklyn, Sarah E. Austin, 20 00
Ithaca, Cash, 1 00

NEW JERSEY.

Newark, Isaac Nichols, add'l, First Ch. 5 00
Bompton Plains, Dutch Reformed Ch. to constitute Rev. G. C. Schanck a Life Member, 34 43

Montville, Dutch R. Ch. to constitute Rev. Nathaniel Conklin a L. M.	36 46
Totowa, Second Dutch Ref. Ch. (Rev. J. H. Duryea,)	14 25
Little Falls, Dutch Ref. Church, (Rev. J. C. Cruckshank,)	4 00
Fairfield, Dutch Ref. Ch. (Rev. J. Wilson,)	2 22
Springfield, Presb. Ch.	21 25
Madison, Sarah S. Burrell, Annuity,	3 00
Newark, Park Ch.	65 00
Third Ch.	53 36
First Dutch Ref. Ch. \$30. to constitute F. T. Frelinghuysen a L. M.	83 35
Second Dutch Ref. Ch.	8 67

PENNSYLVANIA.

Cambridge, A Friend of Missions,	1 00
Great Bend, John McKenney, in full of L. M.	10 00
Philadelphia, Mrs. John Chambers,	10 00
West Philadelphia, M. E. Ch. to make Rev. Mr. Johnson L. M.	30 00
Presb. Ch. in part,	16 00
Marple, Presb. Ch. in part,	12 80

MARYLAND.

Taneytown, S. Sentman,	4 00
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DELEWARE.

Wilmington, Rev. Nicholas Patterson,	3 00
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SOUTH CAROLINA.

Charleston, Circular Presb. Ch. Rev. Dr. Post,	10 00
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TENNESSEE.

Memphis, First Presb. Ch. (Rev. Mr. Coon's,) \$50; Second Presbyterian Ch. (Rev. Mr. Gray,) \$9; Q. C. Atkinson, Esq. \$25; J. B. Kirtland, \$5; Col. George Pattison, \$5; Mr. Colwell, \$10,	104 00
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INDIANA.

Crawfordsville, Centre Church, to complete Rev. James H. Johnston's Life Membership, \$2.45; O. S. Presb. ch. additional, for Rev. Charles K. Thompson, \$1,	3 45
Waveland, Freedom Bapt. Ch. to make, in part, Elder Rees Davis L. M.	20 00
Terre Haute, Cong. Ch. in part, to make Rev. M. Augustus Jewett a Life Director, \$45; Bapt. Church, \$10.25; North Chapel M. E. Ch. Rev. Lyman B. Kent, in part, L. M. \$19.10; First Presb. Ch. (O. S.) Rev. Archibald C. Allen, in part, L. M. \$8.	82 35
Greencastle, Ashbury Chapel M. E. Church, Rev. John C. Smith L. M. \$32.15; Associate M. E. Ch. in part, \$5.25; First Presb.	

Ch. (N. S.) Rev. Tracy M. Oviatt L. M. \$30; First Charge M. E. Ch. Rev. Thomas S. Webb L. M. \$30; Second Charge M. E. Ch. making Rev. Hoyden H. Hayes, in part, L. M. \$16.65; Students of Ashbury University, to make Pres. Lucian W. Berry L. M. \$30.25,	144 30
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OHIO.

Tallmadge, Benev. Asso. in addition,	3 00
Cleveland, Moses Kelley, Esq. \$10; Gen. O. M. Oviatt, \$10; H. R. Reynolds, \$5; John Denham, \$2; Dr. Thomas Miller, \$2; D. H. Lamb, \$5; Lemuel Wicks, \$10.00,	44 00
Mantua, Bapt. Ch. Collection, \$1.37; Union Cong. \$3.92,	5 29
Farmington, Presb. Ch.	2 50
Bristol, Bal. Collection,	6 00
Ravenna, Collection,	12 97
Rootstown, Cong. Ch.	5 00
Chester Cross Roads, Presb. Ch. \$9.50; Freewill Bapt. Ch. \$3.50,	13 09
Windham, Cong. Ch. \$27.53; Mrs. Washington, \$2; Dillingham Clark, Esq. \$6; Rev. Hiram Bingham, \$10; of the above \$30 is to make Rev. H. Bingham L. M.	45 58
Claridon, Cong. Ch. in part, with a previous Collection, to make Rev. Wm. Potter L. M.	2 58
Burton, Cong. Ch. in full of Rev. Ebenezer Bushnell L. M.	13 22
Mezopotamia, Balance Collection,	2 50
Gustavus, Balance Collection,	5 00
Troy, Franklin-street Ch. in part, \$25.05; Wesleyan M. P. Ch. \$3.70; On Subscription for 1850, \$1,	29 75
Cincinnati, Tabernacle Church, in addition, \$4.50; M. P. Ch. Sixth-street, in part, \$17.08; Vine-street Cong. Ch. in part, \$16.03; First Orthodox Cong. Ch. \$17.	48 61
Springfield, Associate Ref. Ch. in part, \$7; Cong. Ch. and Society, in part, \$4.90,	11 90
Piqua, Second Presb. Ch. \$4; M. E. Ch. in addition, \$3,	7 00
Walnut Hills, Seminary Ch. in part,	20 02

DISTRICT OF COLUMBIA.

Washington, M. Clubb, Monthly Donation,	1 00
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ANSON G. PHELPS, JUN.

Treas. of Amer. & For. Christian Union.

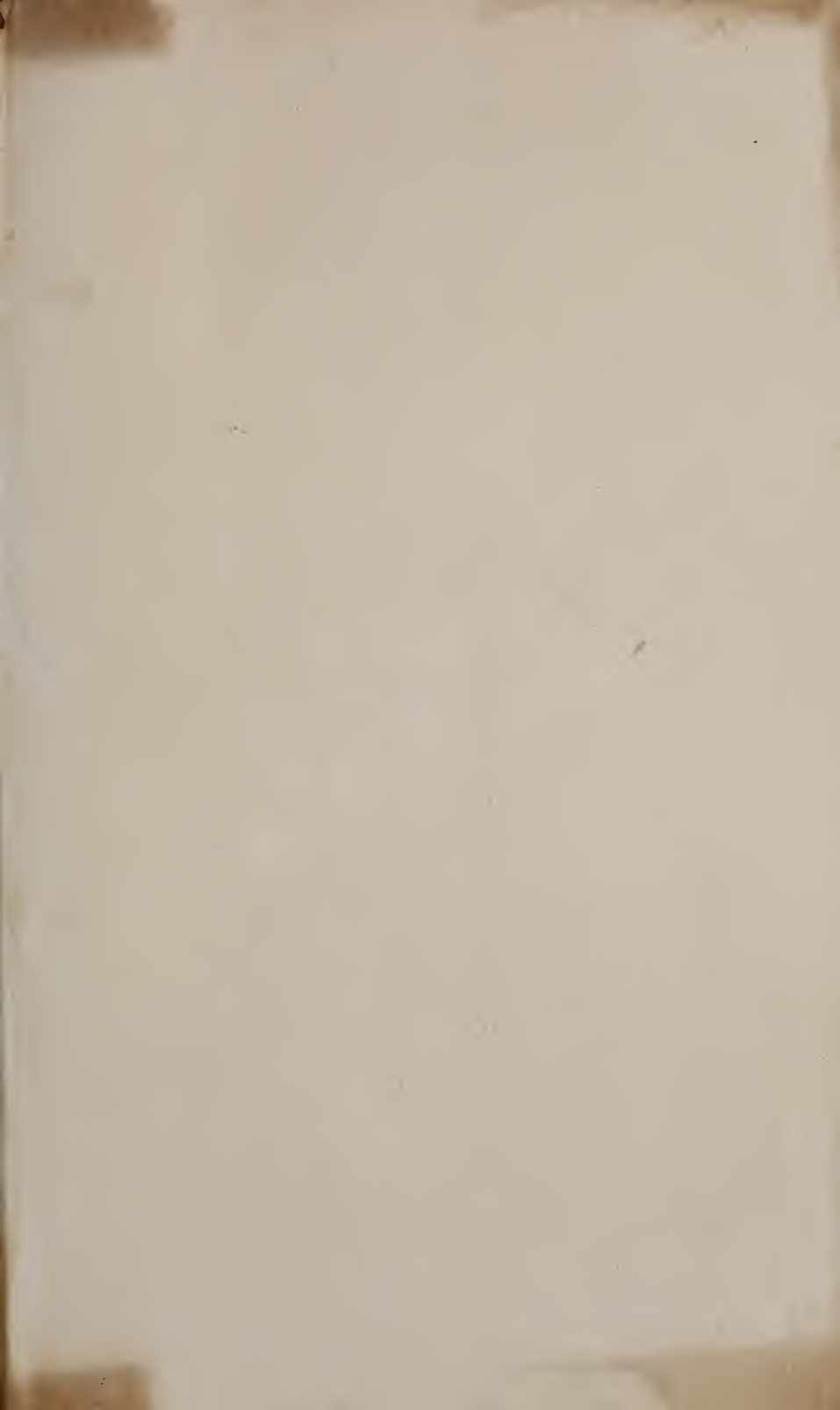
New-York, February 10, 1852.

ERRATA.—Grantville Mass. Dea. Ruel Wane, should be Dea. Ruel Ware, Washington, D. C.; Rev. Dr. Jenkins should be Rev. Dr. Junkins.

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